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*An Outline History of the
Protestant Churches of Utah*

Compiled and Edited

by

HERBERT WARE REHERD, D.D.; LL.D.

*President Emeritus and Chairman of the Board
of*

*Westminster College
Salt Lake City*

*Under the Auspices of the Salt Lake Ministerial Association
1948*

CHAPTER IV

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PREFACE

This outline history of the Protestant Churches of Utah has been compiled and edited at the request of the editor of "Utah—A Centennial History" and the Salt Lake Ministerial Association. I have accepted this responsibility on the plea of my fellow ministers that my 35 years of educational work in Salt Lake City allowed me a wider perspective than accorded those who have more recently come to Utah.

While such a condensed history of eight denominations over a period of more than 80 years may not make for absorbing interest to the casual reader, I trust that the material may be of use to the leaders of the churches whose history is briefly sketched here.

The Mormon colonizers had been settled in Utah for 20 years before the first Protestant church or school was established in the territory. Two events—the driving of the golden spike on Promontory Point, completing the first transcontinental railroad, and the discovery of valuable minerals in the Bingham Canyon region by soldiers quartered at what is now Fort Douglas in Salt Lake City—brought increasing numbers of non-Mormon folk into the state. Protestant churches sought to follow such people with the established church and the larger denominations organized churches and schools primarily to satisfy the needs of the Gentiles in the area.

As these churches and schools grew in number and were scattered through the territory there grew up a clashing of cultures—that of the Mormon and the non-Mormon—which led the mission boards to send missionary workers to the Gentile communities and to the Mormon towns

with the aim of giving to all an appreciation of the New Testament gospel as understood by the Protestants. The friction between these cultures was made the more severe by the fact that Utah was a pioneer area and that the passions of men were given freer rein than was later the case.

The contrast between these cultures centered primarily in differing views about God, the family, the state and authority in religion. The Mormon church taught that God was a being of flesh and bones, that marriage was for time and eternity and might be polygamous, that Joseph Smith was a later prophet than Christ and had scriptures which were as authoritative as Christ's teachings, that the theocratic government of the Mormon church had prior authority over that of the United States Government. On the contrary, Protestants held that God was a spiritual Being, that marriage was monogamous and for this life only, that Christ's teachings were the final authority in religion and that the United States Government had certain authority which all churches and men were bound to respect.

A brief statement of the results of these eighty years of Protestant work in Utah would include the winning of converts, the shepherding of Protestant Christians and the establishment of permanent churches and schools. It would also record the strong Protestant influence in developing a public school system, the attainment of statehood without polygamy, the development of loyalty to the United States Government and the generating of a tolerance for the Protestant Christian faith.

When one realizes that in their first 43 years in Utah the Mormons built an expensive temple but developed no free public school system he can more fully appreciate the work of the scores of Protestant day schools scattered over the territory, developing a hunger for education alike in Mormon and non-Mormon, and the action of the Gentile government in Salt Lake City in setting up in 1890 the first public school system in the state.

Credit is due the following persons for providing the material which appears under the name of the various denominations. Mr. Charles E. Richmond and Rev. James G. Baynes wrote for the Baptist churches, Mrs. A. J. Gorham for the Congregationalists, Rev. Oren Orahod for the Disciples of Christ, the Venerable William F. Bulkley for the Episcopalians, Rev. James C. Peterson, Rev. John E. Allen and Rev. F. E. Schumann for the Lutherans, Rev. A. R. Dennis for the Methodists, Rev. W. B. Corlett, Jr., for the Nazarenes, Rev. Edwin H. Wilson, for the Unitarians. I provided the Presbyterian history.*

The total communicant membership of the nine reporting denominations is 14,832, distributed as follows: Baptists, 2520; Congregationalists, 1265; Disciples of Christ, 471; Episcopalians, 2784; Lutherans, 1010; Methodists, 3331; Nazarenes, 110; Presbyterians, 2916; Unitarians, 325.

Salt Lake City

H. W. R.

August 1948

*A bibliography, pertaining to Utah's religious history, prepared by Dr. Reherd has been incorporated into the general bibliography.

THE BAPTIST CHURCHES

It may be said that the history of the Baptist work in Utah is essentially the history of the Baptist work in the main centers of population of the state.

To a certain extent this may be true, but by taking the main centers alone one will pass over the work done in the many smaller communities of the State that have been and are served by the Missionaries and Colporters of the Baptist Denomination. Their work is of as great importance as is the work of the more favorably located pastors and ministers, for while the latter may preach to hundreds every week in the same church, the former, in order to preach to but a few, and frequently to only individuals or families, must travel many weary miles over desert and uninhabited country to reach their audience. Their remuneration is meager and their work is hard. Their efforts are great but their numerical results are small. But to them should go the plaudits and esteem of their fellow Baptists, for into the highways and byways they go, gathering one here and one there with unostentation and simplicity. It is not unusual for those from the great open spaces who accept the Christian way of life to become the great leaders and molders of thought and action of larger communities.

In 1865 the American Baptist Home Mission Society of the Northern Baptist Convention appointed a missionary to Utah in response to the request of the Baptists then living in the State. But this missionary never arrived. Not until 1871 was any organized Baptist work done in Utah.

It was in that year that Rev. George W. Dodge, a Baptist minister appointed Indian Agent by President Grant, arrived in Utah. He immediately began looking up Baptist families and holding meetings in their homes. In October of the same year Rev. Sewell Brown was appointed by the American Baptist Home Mission Society as a missionary to the Intermountain area with headquarters at Evanston, Wyoming, and with orders to spend half of his time in Utah. These two men organized the first Baptist church to be found in Utah, in the home of one Mr. Palmer on 3rd South Street in Salt Lake City. This church had a nucleus of 20 members. Mr. Dodge did most of the preaching and Mr. Brown returned to Wyoming, coming to Utah at rare intervals, if at all, after the organization of the church. Upon the recall of Mr. Dodge from his post as Indian Agent in 1874, this small group broke up and the church disbanded.

Approximately ten years after Mr. Dodge came to Utah the American Baptist Home Mission Society appointed Rev. Dwight Spencer as missionary to Utah. He left a prosperous pastorate in Fairhaven, Connecticut, and arrived in Ogden on January 1, 1881. One can imagine his loneliness for there was no Baptist church within 500 miles to the North, East or West, and for a much greater distance to the South.

Mr. Spencer began looking for Baptists and, finding a Mr. H. A. Lindley, they soon had a group of some twelve whom he organized into the First

Baptist Church of Ogden, on the 22nd day of May, 1881. The church met in rented buildings and private homes until 1882 when a church edifice was built on a lot just north of 24th Street on Grant Avenue. Enlarging the building in 1889 and again in 1890, the church continued to occupy it until 1925, when it moved to its new building on the southwest corner of 25th Street and Jefferson Avenue, its present home.

Having organized the church in Ogden and having secured a pastor for the congregation, Mr. Spencer turned his attention to Salt Lake City. Here he gathered a group of thirteen which first met in the home of J. E. Berkeley and later in Pendleton Hall at 60 West 2nd South Street where he preached to them.

Not long after, Dr. G. B. Morse, a medical missionary, arrived in Salt Lake City and assisted Mr. Spencer with the little church. Dr. Morse did most of the preaching and Mr. Spencer traveled throughout the Intermountain territory of which he had been appointed missionary superintendent. On May 22, 1883, this group expressed its intention of organizing as a church and on August 1, 1883, perfected that organization. Just twenty-five days later, on August 26th, they laid the cornerstone of their new church edifice. This building was located on the southwest corner of 2nd South and 2nd West streets and was the home of the First Baptist Church of Salt Lake City until it joined with the East Side Church to form the Immanuel Baptist Church in 1908. This latter church continued in existence under that name until the spring of 1947 when it again resumed the name of the First Baptist Church of Salt Lake City, Rev. Fenwick Talmadge Fowler being its present pastor.

The two churches at Ogden and Salt Lake City, have been and are the foundation and back bone of the Baptist work in this State, for it has been the unfaltering, unyielding, vigorous missionary spirit inherited from the founders of these two churches that has, in a great measure, prompted the founding of missions, Sunday schools and churches in other parts of the state.

Fortified and supported by the work of the members of the churches of Ogden and Salt Lake City, Colporters and Missionaries from the Northern Baptist Convention established many churches and missions throughout the State. In the northern portion of the State were Wilson Lane, Ninth Street, Margaret Taylor Memorial Sunday School, and the Baptist Christian Center Missions in Ogden; with the Robinson, Garland, Cache Junction, and Trenton Missions at those towns. Then, in addition to the First Church of Ogden, the Bear River Baptist Church at Tremonton and the Wall Avenue (colored) Baptist Church of Ogden were established.

In the area around Salt Lake City, in addition to the First Church, the East Side, Pioneer Swedish, Burlington, Murray, Immanuel, Rio Grande, Swedish, Bethel, Taylor Avenue and Magna churches, with the two colored churches, Calvary and Pilgrim, were established, together with the Bingham, Murray Swedish, Garfield and Highland Boy Missions.

South of Salt Lake City churches were established at Provo, Springville,

Mercur, Eureka, Moab, Soldier Summit, Mohrland, Sego and Sunnyside; and missions were established at Mapleton, Mammoth, Silver City, Tintic, Thistle, Price, Cisco, Thompson, Monticello, Boulder, Ucolo and Horsehead.

The periodic closing of the mines, changes in operating conditions on the railroads, and the constantly shifting gentile population of the State have caused the closing up or abandonment of many of these small churches and missions. In other localities the Baptists have entered into community arrangements with the other Protestant denominations and have consolidated the Protestant churches of the smaller towns into community churches under the supervision of one denomination. This is true of the church at Provo where the Baptists sold their building in 1919 and joined with the Methodists and Congregationalists to form a Community Church under the supervision of the Congregationalists. Similarly we have, under our supervision, a Community Church at Clearfield.

This community arrangement has resulted in the Baptist work being grouped in three centers. The northern center is at Ogden and embraces the First and Wall Avenue churches there with the Ogden Baptist Christian Center and the Community Church at Clearfield, together with the Mission work at Washington Terrace. The second center is at Salt Lake City and embraces the First, Burlington, Rio Grande, Taylor Avenue, and Calvary churches there with the Magna and Murray churches at these two towns. The third center is in the southeastern part of the State and centers around the Moab Baptist Church and the Monticello Mission. It also embraces the Cisco, Sego, Thompson, Boulder, Ucolo and Horsehead Missions.

Numerically the Baptists are not a large denomination in Utah. There are 2245 members of the 12 churches belonging to the Northern Baptist Convention. Yet we believe the denomination has influence quite beyond her numbers. Where 75% of the membership of a church will completely change in five years, numbers are hardly the measure of strength. Rather is it the kind of citizens, the kind of men, women, boys and girls that come from an institution that marks its strength and worth to a community. Within the Baptist churches of the State literally thousands upon thousands of persons have been brought face to face with the fact of their relationship to their Creator and have accepted that relationship. They have gone out to other parts of our great country as exponents of the Christian Religion. Some, who were boys in the local churches, have risen to high office in denominational affairs; others have given their lives as living sacrifices on the foreign mission fields, and still others have gone to churches throughout the length and breadth of the land as workers, teachers and ministers. Baptists are not unique in this respect for the other Protestant denominations in Utah have done equally well. We believe that as Baptists we have carried our share of the witness for Jesus Christ in this State.

The Bethel Baptist Church (Independent)—The Lincoln Street Mission in Salt Lake City was started in 1912 and was under the auspices of the Ameri-

can Baptist Home Mission Society, with Rev. Wm. B. Stewart and wife in charge of the work. It was organized as the Bethel Baptist Church in 1913 with 19 members on the roll.

The church was without a pastor from 1914 until 1917 but Rev. B. F. Bronson, pastor of the Rio Grande Baptist Church, supervised the work, assisted by Henry Jacobs, a graduate of Moody Bible Institute and a local business man. Mr. H. Lyon Baynes came in 1916 to help with the work and in 1917 was officially called as pastor. There were 33 members at that time. Mr. Baynes remained as pastor 27 years and was called home to be with the Lord in December, 1943. His son, Rev. Jas. G. Baynes, was called as assistant pastor in 1939 and was called as pastor after his father's death.

The church became self-supporting in 1920 and is free of debt, having paid off the last of its mortgage to the American Baptist Home Missionary Society in 1943. The present building has been remodeled twice to take care of the increased membership.

In 1923 the church began to support a full time missionary on the foreign field. Since that time Mrs. Martha Muir has been supported in South Africa. Contributions are also made to other foreign mission boards.

In 1940 the first summer Bible Conference was held in Holladay at the home of the pastor. In 1943 six acres were purchased in Big Cottonwood Canyon for the purpose of building permanent buildings for Bible Conferences. The main building is now nearly completed and conferences have been held there for the past four years.

In 1946 Rev. Albert Motchman was called by the church to serve as a home missionary in Utah. At the present time he has been making Richfield his headquarters and has labored in neighboring towns.

The young people's organization has grown from one group to five groups of various ages. During the war years from 1943 to 1945 a group of young people held weekly chapel services at Camp Kearns for the service men. During the history of the church 1121 members have been received into fellowship. The present membership is 275.

THE CONGREGATIONAL CHURCHES

The Congregational Church was the first to establish regular Protestant Christian services in Utah. Rev. Norman McLeod was sent from Denver by the American (Congregational) Home Missionary Society to begin gospel work in Salt Lake which he did by establishing himself in Daft's Hall and holding his first service on January 22nd, 1865. The non-Mormon group rallied about him and he organized the First Congregational Church February 14, 1865. During his first year the historic Independence Hall was built and not only served as the home of the Congregational church for many years, but other Protestant denominations began their work in the same hall.

In securing the services of Mr. McLeod, General Patrick Connor, of Fort Douglas, was of great assistance. Because he was interested in seeing Gentile Christian services begun in the city he offered to make McLeod his chaplain at the Fort until he might be regularly appointed pastor of the church.

In 1866 Mr. McLeod went east to raise money for the church and to testify before a committee of Congress regarding affairs in the territory of Utah. A strong antagonism developed toward him in Utah and it seemed unwise for him to return. Meanwhile Dr. F. King Robinson, the Sunday School Superintendent, was assassinated one night on the street. Without a shepherd the little flock became scattered and disorganized.

In December, 1873, Rev. Walter M. Barrows came to the city to reorganize the church which he did on May 24, 1874, with 26 members. From that date it has had a steady and prosperous growth. On the resignation of Mr. Barrows in the Summer of 1881 to become a secretary of the American Home Missionary Society, the church called Rev. Frank T. Lee who remained for two years, being succeeded by Rev. J. B. Thrall who led the church in a forward movement for several years from his arrival in December, 1884. The present church building was erected during this period and was dedicated in January, 1893. Regretfully the congregation accepted the resignation of Mr. Thrall, who was followed in succession by Rev. Clarence T. Brown, Rev. Elmer I. Goshen and the present pastor Rev. George J. Weber.

The Congregational Church in Ogden was organized in July, 1877, with ten members. Later the work was suspended for a time and was resumed in 1883 to go forward uninterruptedly thereafter.

In succeeding years churches were established in various parts of Utah, especially in those areas in which there were a considerable number of Gentiles. Some of them in the smaller towns have been consolidated with other denominations through a community arrangement while others are continuing their work with increased interest and success.

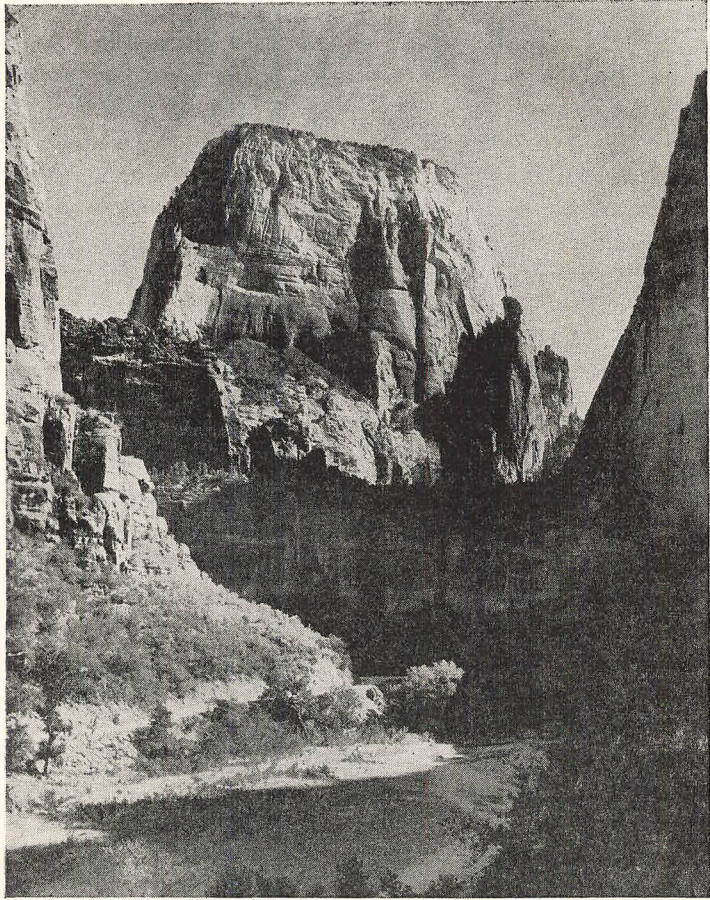
Since there were no public schools in Utah from the colonization by the Mormons in 1847 until 1890, there was a growing need for mission schools to meet that emergency.

In July, 1878, under the auspices of Colorado College, the Salt Lake Academy, also known as Gordon Academy was incorporated, and began its first term in September of that year.

For thirteen years, Mr. Edward A. Benner was the principal, and under his leadership the academy grew and prospered, respected by both friend and foe. He had a competent staff of teachers, graduates of eastern colleges, among them such outstanding figures as Mr. C. E. Allen (later United States Congressman), and Marcus E. Jones (later on the Pomona College faculty).

The academy was first housed in three large rooms added to Independence Hall. But soon outgrowing these facilities, in 1881 a ten by twenty rod lot on East 3rd South and 3rd East was bought from Bishop E. D.

Wooley of the Mormon Church for ten thousand dollars, money for which was sent from eastern Christian friends. The first building on the site, a large two-story brick, was known as Hammond Hall and cost some twenty-three thousand dollars, Colonel C. G. Hammond of Massachusetts contributing nearly half of this amount, the remainder coming from Salt



(Courtesy Utah Dept. of Publicity and Industrial Development)

*The Great White Throne, Zion National Park (Used in
the National Park Series of U. S. Postage Stamps)*

Lake citizens. It is interesting to note that among the subscribers was John Taylor, president of the Mormon Church. The relationship of the academy to the First Congregational Church was always cordial and intimate, the pastors of the church always serving on the board of trustees of the academy, Rev. J. Brainerd Thrall, Mr. Barrows' successor, having a place also on the faculty. The acknowledged ability and gift of leadership in its

teachers placed the school in the forefront of the social and intellectual life of the growing city.

Later the academy became Salt Lake College but relinquished its work early in the century when it seemed that two Protestant Christian Colleges were not needed in this area, and Westminster was expanding on its new campus in the southeast portion of the city.

The importance and increasing population of Salt Lake made possible and necessary the organization of mission schools of primary and grammar grades in the outlying wards of the city. Hence there was started in 1882 the Burlington School, largely financed by gifts from the First Church of Burlington, Vermont. First started in a small adobe house, it later used a commodious building on H street between 2nd and 3rd avenues. (Still standing as an apartment house.) Miss Edith McLeod was the first teacher. Later in the 90s, John T. Axton was Sunday School Superintendent.

In 1882 Plymouth School was opened on 3rd North between 1st and 2nd West. This had a most successful career and its pupils were mostly from Mormon homes.

In the tenth ward, 7th East and 5th South, in 1886, a three-room adobe building was constructed by the New West Commission and because the Ladies Aid Society of Phillips Church, Boston, Massachusetts, made so generous a gift towards its construction, the school was given the name of Phillips. The spiritual life of this school was very marked. Rev. W. S. Hawkes, superintendent of Home missions at that time, as well as pastors and teachers of the other Congregational churches and schools assisted in every way. This school developed into the present Phillips Church, whose later pastor, Rev. P. A. Simpkin, was so well known in the community.

In 1884 Rev. H. E. Thayer, of Kansas Missions, organized a church in the New West School in Ogden, which prospered and became a real Christian center.

In November, 1883, a Miss Emily Clapp of East Hampton, Massachusetts, opened a school in Provo, then a city of five thousand, solidly Mormon. Mr. Joseph O. Proctor, Gloucester, Massachusetts, made a generous gift for the building and the school thus obtained its name Proctor Academy. Mr. C. R. Tucker was the first principal, succeeded by S. H. Goodwin as pastor and principal. This school played an outstanding part in the community, and its last class of graduates, numbering twelve, had their commencement in 1917, when the school closed. The proceeds from the sale of the academy building were used to help build the Community Congregational Church, an active progressive organization.

Not only in the larger cities were there schools and academies, but in rural Utah even more important work was done, whose value and enduring influence can in no sense be evaluated. At one time twenty-three schools in rural districts were sustained by the New West Commission. Lehi, Kamas, Farmington, Hooper, Bountiful, Sandy, Heber, Park City 1882, Huntsville, Centerville, Stockton, Morgan, Haysville, Bingham Canyon, Henefer, Vernal,

Wanship, Midway, Slaterville, Coalville 1882, Lynne (a suburb of Ogden), Willard, Trenton, were the towns in which the "uncrowned martyrs of the commission, far from the plaudits of the crowd" were willing to spend and be spent for the cause they espoused. One of the effects of these schools with their excellent scholarly teachers, was to demonstrate the necessity of a good, high type public school system. As these public schools were opened and operated from 1890 on, the church schools gradually gave up their week-day labors, though in many cases a permanent church remained to meet the needs of their membership. The membership of the nine Congregational churches of Utah is 1263.

The names of all those participating in this work from 1878 to 1893 number some 225, much too many to be mentioned. To each one belongs a glorious tribute for fine Christian work well done in a difficult field.

THE DISCIPLES OF CHRIST (CHRISTIAN) CHURCHES

The religious body incorporated as "The Disciples of Christ" and generally known locally as "Christian" churches grew out of the Restoration of New Testament Christianity. The members regarded themselves merely as disciples of Christ, and wished to erect no barriers between themselves and all other Christians. They regarded their local congregations as Christian churches; for it was their aim to organize their local churches after the pattern of the churches described and exemplified in the Christian Scriptures. But their total or aggregate membership they did not think of as "The Christian Church" for in that sense, according to the New Testament use of the term "Church," they did not constitute a church at all, but only a movement within the church comprising merely a small fraction of its membership. They think of "The Christian Church" as the Body of Christ embracing all Christians throughout the world. They usually speak of their own group as "The Brotherhood." Their religious group is sometimes erroneously designated "The Christian Church" and some of their local churches are erroneously designated "Disciple Churches."

Their first church in Utah was established in the heart of Salt Lake City in 1890 and called "The Central Christian Church." Through the efforts and influence of Judge John M. Breeze and family a tentative organization was effected in April with 13 members, and William F. Cowden, under the direction of the "Board of Home Missions," completed the organization in August, 1890, with 42 charter members.

Benjamin F. Clay came from Kentucky in October 1890 to serve as the first minister of Central Christian Church of Salt Lake City. At that time the Congregation was meeting in the Federal Court Room in the Wasatch Building located at 2nd South and Main streets. Mr. Clay set about the task of securing a lot and erecting a church building. He went East in the summer of 1891 and raised \$2500, and the following March the trustees pur-

chased a lot five by seven and a half rods at the corner of 3rd East and 4th South streets for \$8500. In the meantime, D. L. Thompson, of Rushville, Indiana, suggested that the Christian Endeavorers of the Brotherhood build the church, and that it be known as their monument. Though they contributed generously to the building fund, it was necessary to secure a loan from the Board of Church Extension which took the small congregation many years to liquidate. Nevertheless a beautiful art window facing the East memorialized the National Y.P.S.C.E. of the Christian churches.

Building operations were started in July, 1893, and the Congregation moved into it in November. The original plan called for an auditorium on the corner lot and the building erected, and still in use, was intended for the Sunday school. The structure, practically as it stands today, cost only \$8000. At the time the church was erected a two-story brick building, to be used as a parsonage, was built on the lot adjoining the church on the north. Mr. Clay was the only minister ever occupying it, for it was thereafter rented for a while and then sold to pay off the church mortgage.

During Mr. Clay's ministry 234 new members were added, and in 1895 there were two hundred and ten resident members. After the resignation of B. F. Clay the following ministers served in the order given: W. H. Bagby, T. W. Pinkerton, a man named Taylor, who did not remain long enough to have his initials recorded, William Ross Lloyd, Chester A. Snyder, Claude Jones, G. L. Lobdell, L. H. Sanborn, George Ellis, H. M. Waldron, Oren Orahood, J. L. Wilkinson, and the present minister Clyde A. Fleming, who has served since June 1, 1946.

The church merely held her own for many years in spite of able preachers like Bagby, Pinkerton and Lloyd. Two reasons were often given for the slow progress—the Mormon influence and the fluctuating population. Another reason, which I think more potent than either, was inefficiency and dissension within the congregation.

During the ministry of Chester Snyder, who was a consecrated and popular leader, dissensions practically ceased, so that when Oren Orahood, who was like-minded, came to the field soon afterwards the old ills and wounds were rapidly healed, and the church, though miserably depleted, became more spiritual and evangelistic. With a corps of willing helpers the minister scoured the city for recruits and at times had as many as 200 on his prospective membership roll, and an average of 50 were added each year. New and able leadership was secured within the church, and the church became self-supporting for the first time in her history, having received missionary aid all the previous years. An attitude of self-reliance and a new spirit laid hold of the church. Under J. L. Wilkinson the church continued its growth and progress through the War years. There was an influx of new people into this military center, church finances greatly improved, and the membership perceptibly increased. Mr. Wilkinson enjoyed a fruitful ministry extending into more years than any other minister during the history of the church. The present minister (1948) Clyde A. Fleming, came to the

pulpit June 1st, 1946, and with his experience in the chaplaincy, his youthful vigor and vital temperament, his marvelous popularity throughout the Congregation and the entire city, and with the church more perfectly organized than ever and every department active, and with more able and efficient officers and teachers, it seems that the church is doing the best work in its history. The sanctuary is crowded every Sunday, there are several additions every month, the Bible School has outgrown its quarters, and a building project is in the offing. The present resident membership is 269.

Foremost among the leaders and workers of Central Christian Church, Salt Lake City were: John M. Breeze, through whose zeal and efforts the church was founded; the Misses Nannie and Florence Clayton, early supporters of the work; A. T. McCanne, Mr. and Mrs. H. T. Sappington, Mr. and Mrs. C. H. Zimmerman, and Dr. S. C. Baldwin, who were strong pillars during a difficult period. Mr. and Mrs. F. Edward Walker, Mr. and Mrs. Frank J. Wright, Mr. and Mrs. Charles Wood, and Mr. and Mrs. Philip Schonert, who have "borne the burden and heat of the day" for many years, at this writing, are still at their posts. Mrs. Schonert has served as church clerk and Mr. Frank J. Wright as financial secretary for more than twenty-five years.

In Ogden, work was begun in the spring of 1890 by Evangelist W. F. Cowden who conducted services in the A.O.U.W. hall; and on the 28th of May the group met in the Baptist church and formed a temporary organization. During the summer a number of meetings were held in the Baptist church and in homes. An appeal was sent to the Woman's Board of Missions for aid, and Leonard G. Thompson, of Colorado, came to lead the congregation. He began on October 12th in the Court House on 24th Street, and on the following Sunday a permanent organization was formed. Plans were laid to secure a permanent minister, and in November, 1891, John L. Brandt of Denver, Colorado, was called. He was assisted by C. M. Fillmore who had charge of the music. Beginning with a membership of thirty-five the church grew rapidly, and by January, 1893 there were about one hundred enrolled. For several months the congregation met in a tent erected at the corner of Twenty-fifth and Adams. In May, 1894, Melvin Putnam came to the field and held services in the City Hall. In July, 1895, Galen Wood succeeded to the work and meetings were held in the Lutheran Church at Twenty-third and Jefferson. During this period a lot was purchased for a building site on Twenty-fifth Street for the sum of \$1300.

Arrangements were made for joint services with the Congregational Church, and J. H. Bauserman began a ministry May 1, 1898, which was terminated by his illness and death in January, 1899. Then followed a period of less activity for several years, during which many members were lost to the cause. However, social meetings were held and the remaining members kept contact with The Brotherhood. The ladies organized in what they called "The Christian Link Circle," and among other things raised \$500 toward a building fund by the middle of the year 1912. During the period

that the Church was disorganized, in 1910 the Y.P.S.C.E. of Central Christian Church, Salt Lake City, sent a young man, just beginning to preach, a Brother Sorenson, to assist the Ogden church. He reported about forty members; and on May 15th, 1911, V. C. Gunnell called the group together to elect new officers and reorganize the church. Only fourteen responded to the call. Trustees were elected, and in August the organization was completed.

Active preparations were then made to build on the lot on Twenty-fifth Street. Plans were drawn, but before they were consummated a change of location seemed advantageous. The lot was sold for \$3720 and a site purchased on Twenty-fourth Street for \$3000. Little more was done until April, 1916, when C. W. Dean, of Colorado, began a ministry which extended through the building period. The church home was erected during the latter half of the year 1916, and was dedicated by F. W. Burnham on February 11, 1917, at which time L. G. Hurt became minister. In addition to the sum already in hand and that raised on dedication day, a loan of \$4000 was received from the Board of Church Extension. Through the years the debt was reduced by efforts of the Ladies Aid Society and others, and then in 1940, under the leadership of H. A. Lathrop, an elder in the church, the final payment was made. The church was free of all debt until a little later a parsonage was purchased, and now they have it nearly paid for.

The early ministers have been mentioned, and following the dedication of the church the following ministers have served: L. G. Hurt, W. L. Mellinger, J. E. Stebbins, H. D. Brunk, A. E. Weston, F. T. Carter, W. T. Moore, D. L. Hughes, G. L. Lobdell, H. M. Waldron, C. E. Morris, H. H. Utterback, N. V. Blankenship, and Lloyd Newton who is now on the field (1948). Today the church has a good corps of officers and teachers, a young, consecrated and energetic minister, an interested membership, splendid attendance, solid financial condition, a comfortable and commodious sanctuary, sufficient class rooms for the Bible School, and is making more substantial growth than at any time in its history. The present membership is 202.

THE EPISCOPAL CHURCHES

On Friday, October 5th, 1866, the Rev. Daniel Sylvester Tuttle who was rector of Zion Church, Morris, New York, was informed that he had been elected by the House of Bishops to be the Bishop of Nevada. It later developed that the district to which he had been elected was not that of Nevada, but a newly constituted district called "Montana, with Jurisdiction in Idaho and Utah." He was the fourteenth Missionary Bishop to be elected by the Church. He was consecrated May 1, 1867, at Trinity Chapel, New York City, Bishop Hopkins presiding.

This constituting of new Missionary Districts came shortly after the close of the Civil War, when discharged soldiers were looking for homes in

which to begin life again. The imaginations of people had been stirred by the opening of the West, with its offer of homesteads for settlers, and this new opportunity made its appeal to the restless and unsettled men, newly released from the service of our country. Thousands moved westward to lay new foundations for life and faith.

This movement westward awakened the House of Bishops of the Episcopal Church to the need of following the migrations and caused the forming of the new Mission Field, in the conviction that the Church must go with the vanguard of its people.

Since in all this great field, when Mr. Tuttle was elected, there was not a single clergyman of the Episcopal faith, Mr. Tuttle decided that he must find men to go to his District. Three men, the Rev. George W. Foote, the Rev. G. D. B. Miller, and the Rev. E. N. Goddard agreed to go. Mr. Foote secured another young deacon just graduating from the seminary, the Rev. T. W. Haskins.

The Rev. Messrs. Foote and Haskins left New York, April 5, 1867, and reached Salt Lake City, one arriving on the 3rd day of May and the other on the 4th.

On May 23rd, 1867, the little group consisting of the new Bishop, Mrs. Tuttle and their eight months' old son, George, Mrs. G. W. Foote, and Miss Sarah K. Foote left Albany for the West. They were joined by the Rev. Mr. Miller at Medina the next day. They traveled by rail to North Platte, then for sixty miles further, on the first passenger train that went west from North Platte. The rest of the journey was made by stage and Salt Lake City was reached on July 2, 1867.

The Rev. Norman McLeod, a Congregational minister, had started a Sunday school in Independence Hall, in Salt Lake City, and later left for the East. Not long after the Rev. Messrs. Foote and Haskins arrived in Salt Lake City, this Sunday school of between forty and sixty pupils, was turned over to Mr. Foote. Three women, Mrs. Hamilton, Mrs. Durant, and Mrs. Tracy were the only communicants to be found. For the next three years the Episcopal services were the only non-Mormon ones held in Utah.

Two days before Bishop Tuttle arrived in Salt Lake City, the Rev. Messrs. Foote and Haskins opened St. Mark's Day School, which later expanded into a boys' school and a girls' school. Bishop Tuttle gave full approval to this school saying, "Schools are the backbone of our Missionary Work." Other schools followed before long—the School of the Good Shepherd in Ogden, 1870; St. John's School, Logan, 1873; St. Paul's Plain City, 1873; St. John's, Layton, 1886; and Rowland Hall, Salt Lake City, 1881. When Utah was given statehood in 1896, all these schools, with the exception of Rowland Hall, were closed in order that the full backing of the Church might be given to the developing of a real public school system. Through all the years since 1881, Rowland Hall has continued giving a spiritually directed education to the girls of this Intermountain area and preparing them with adequate training to enter college in various parts of the country. The present site,

First Avenue between A and B streets, was given in memory of Benjamin Rowland, of Philadelphia, by his wife and daughter. From time to time buildings were erected expanding the school and increasing its facilities. Under the direction of Bishop Franklin S. Spalding, third Bishop of Utah, in 1910 the present beautiful chapel was built. In 1947, the building on the corner of B Street which had been purchased by Bishop Moulton early in the nineteen twenties was remodeled into a District headquarters and a home for Bishop Stephen C. Clark.

St. Mark's Cathedral, Salt Lake City, was one of the last buildings of which Mr. R. Upjohn, was the architect. The corner stone was laid by Bishop Tuttle, July 30, 1870, and services were changed from Independence Hall, which had been used for four years, to the basement of the new building. Services began in the church itself on September 3, 1871. Soon after 1900 the Chancel, West transept and the organ loft were added. On March 31, 1935, a devastating fire destroyed the organ loft and seriously burned the Chancel. The church was reconstructed, more beautiful than ever if possible, and Spalding Hall added. Other improvements have been made so that now this cathedral is one of the most complete and beautiful of our western churches.

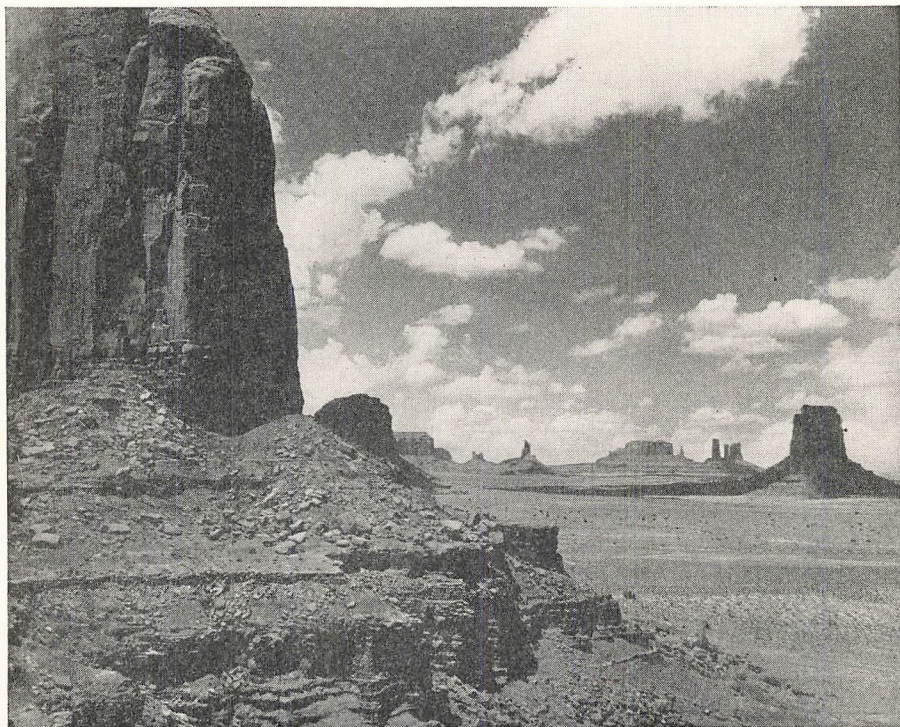
In March, 1870, the Rev. Mr. Haskins held the first church service in Ogden. In April the Rev. F. L. Gillogly took up his life's work there. He had charge of the school and built the Church of the Good Shepherd which was completed and consecrated, February 6, 1875. Soon after the turn of the century, the school property was sold to the United States for the Post Office site.

The third parish, St. Paul's, Salt Lake City, through a gift from and in memory of Miss Jane Mount who was a member of St. Paul's Church, New York City, was built at the corner of Main and 4th South streets as a Chapel of St. Mark's Cathedral in 1880. Twenty years later it became a parish itself. In 1916, having outgrown its plant, St. Paul's was moved to the corner of 9th East and Third South, where a beautiful and complete new church, parish house and rectory were constructed.

When mining operations were expanded, frequent accidents requiring surgical care emphasized the urgent need of a hospital. Dr. John Hamilton, who had been in the service of the U. S. Army at Camp Douglas, began practicing medicine in Salt Lake City. He, with the Rev. Mr. Kirby of St. Mark's Cathedral, Major Wilkes, a vestryman of the cathedral, and Mr. Warren Hussey, organized St. Mark's Hospital in April, 1872.

This hospital began in a rented adobe dwelling at the corner of Fourth South and Fifth East. From the beginning it was under the auspices of the Episcopal church, and the church was responsible for its proper management. The Rev. Mr. Kirby was elected the first superintendent and Dr. Hamilton the physician and surgeon. In 1879 the present site on North 2nd West was secured. From this small beginning has grown the present hospital with its near 200-bed capacity, and its adequate and capable staff and efficient nurses'

training school. St. Mark's is the oldest hospital between Denver and the coast. It has been responsible for much of the medical and surgical technique of the Intermountain region. During the second World War, to meet the great need of hospital service, the new wing with the most modern of operation facilities was erected and the nurses' home was greatly enlarged to meet the added nursing needs.



(Courtesy Utah Dept. of Publicity and Industrial Development)

Mountain Valley, Southeastern Utah, From Artists' Point

In 1886 Bishop Tuttle was called for the second time to become the Bishop of Missouri. He accepted and on September 1, 1886 took charge of that diocese. This ended 19 years of Bishop Tuttle's laying foundations in our Great West. He had been made Bishop by the church that it might follow the migrations of men into that West. He came to his district and finding Salt Lake City the largest city and the real hub of the life of the Intermountain empire, made it his See city. His followers here were few and overshadowed by the number and might of the Mormons. He had come uninstructed as to his relationship with this church and its people, and was therefore able to make his own policy regarding the Mormon group. With the depth of his sympathy and the fullness of his Christian love he began a program of sympathetic, constructive fellowship. This being carried

on by all his successors and the clergy working under them, has built and continued a friendship between the two churches which has brought great good to the whole Intermountain area.

From the resignation of Bishop Tuttle in 1886, the District of Utah and Nevada, was without Episcopal leadership till 1888 when the Rev. Abiel Leonard was consecrated Bishop.

Bishop Leonard was a worthy successor to the first Bishop and ably carried on the work in a sympathetic constructive manner. He traveled his great field and brought people to a realization of the value of the Christian Fellowship both through his teaching and his kindly and loving personality.

He continued the interest in both the institutional and parochial phases of the church's work, and also advanced into new fields.

Mining had greatly developed along with the bettering of transportation and church work was begun in the two mining camps of Park City and Eureka. This work is still being carried on though the changes in the conditions surrounding mining camps tend to make it difficult. At first the owners lived in the mining towns and felt the sense of responsibility for the welfare of the people and the value of the church's work.

Later the mines were largely incorporated and a manager was placed in charge and his responsibility was to his stockholders rather than to the people of the town or the church. This made the financing of the church work difficult and during the past twenty years the services have been carried on from outside the communities. Now another difficulty is arising. Mining camps are not attractive places for homes and with the automobile at hand many mine workers prefer to live in the more pleasant valley towns and commute to work. Church work must be adjusted to fit this new situation.

In 1896 Congress allocated the Indian Reservations to various churches so far as religious work was concerned. Bishop Leonard assumed responsibility for work on the Uintah Reservation. As the government was building a school at Randlett, he secured land there and built a church and a small rectory. A Rev. Mr. Vest assumed charge for a short time and was followed by the Rev. M. J. Hersey.

Before the government school was opened it was discovered that there was a great lack of good water in Randlett, so the school was moved to Whiterocks where there was an abundance of water. By the time the plant was ready for use at Whiterocks, Mr. Hersey was already there working, and in 1904 a chapel and a small hospital were built. The hospital work was for years carried on by devoted church nurses and women workers. The services continued to be under the direction of Mr. Hersey who commuted from Randlett.

When Bishop Moulton took over the leadership of Utah in 1921, this Indian work was greatly developed. Soon the Rev. W. F. Howes took the leadership at Randlett and the Rev. Laurence Grant led the work at Whiterocks. Mr. Grant was a scholar and teacher and developed a teaching ministry with the children of the school. In 1924 he was succeeded by the Rev.

S. J. Talbot who began a social and public health program which about 1930 helped bring into existence the present social hall as a center for the activities of the Indians of the whole section. Mr. Talbot died in harness in 1945. In the fall of 1947, Bishop Clark secured the services of the Rev. Joseph Hogben who, in the short time of his leadership, has greatly developed and expanded the work for the Indians both at Whiterocks and at Randlett. Our work has ever been carried on with and through the cooperation of the Government Agency and its workers.

In the winter of 1935, the rectory at Randlett was destroyed by fire. During the next ten years this work was carried on through the monthly visits of Mr. Howes, who in 1937 became the vicar of St. Mary's Church at Provo. In 1947 when Mr. Hogben came to Whiterocks the work at Randlett was placed under his care.

Around the end of the last century settlers began to come into the Uintah basin and the town of Vernal was begun. Mr. Hersey, going over from Randlett, began services which were soon taken over by the Rev. Mr. Ostenson. Soon a beautiful church was built and a program developed. Mr. Ostenson had to leave and Bishop Spalding, with the aid of the Girls Friendly Society, in 1909 erected a large home to be used as a rectory and home for students attending school in Vernal. When Mr. Hersey left Vernal in 1926, Bishop Moulton was instrumental in getting a hospital started in the large rectory. This was later sold to the doctors of Vernal. In 1947, after a number of years when the church work was carried on through more or less frequent visits by Clergy from Salt Lake City, Bishop Clark secured the Rev. Walter Cable who is now rebuilding and developing the work with considerable energy and ability.

In 1905 this basin section of Utah was opened up for settlement and soon a number of small towns arose. Mr. Hersey, from Randlett, opened our work in Duchesne, Myton, and Roosevelt. Bishop Spalding secured men for these places as they became centers. During the depression years the men were withdrawn, and the work in these towns became largely a function or responsibility of the Archdeacon. In 1947 Bishop Clark re-organized and rearranged this work and the outlook is promising.

In 1903, Bishop Leonard died and in 1904 the Rev. Franklin Spalding was elected his successor. At the General Convention of 1907 the lines of the district were changed, and the jurisdiction became the State of Utah.

Bishop Spalding was intensely interested in education and felt that the church's leadership should be most evident near educational institutions. In 1906 he established an associate mission, with the Rev. Paul Jones and the Rev. D. K. Johnston at St. John's Mission in Logan. This became a center for town and college work. A new church and fine large rectory to be used also as a recreational center soon came into being. When Bishop Spalding was killed in 1914, the Rev. Paul Jones was elected his successor. The Rev. E. T. Lewis was called to Logan and during the first World War made our mission the center for the Red Cross and other war developed

programs. This work has been up and down as shifts in population and the availability of leadership took place. In 1947, the Rev. Willis Rosenthal was called to become resident leader. He is also teaching English at the college.

In Salt Lake City, in 1908 another associate mission was formed by Bishop Spalding with the Rev. Maxwell Rice and the Rev. W. F. Bulkley. This mission was to be in charge of the mission work in Salt Lake City and adjacent territory. Many of the nearby towns were canvassed and services held.

In 1909 the work adjacent to the copper mills centering around Garfield was started, and a church was built in Garfield. In 1914 Bishop Spalding closed this associate mission and Mr. Rice took up the work at Garfield, giving it his full time. The two missions in Salt Lake City were given leaders of their own and the Rev. W. F. Bulkley went to St. Mary's, Provo, as Minister in Charge and with the intent of working with and through the B.Y.U. and so getting into touch with the youth from around the state.

Bishop Spalding was interested in the students of the University of Utah and secured a gift from Mrs. Emery to establish a center at the university. Emery House was built to house 50 students and to provide recreational and social life for other students. From 1910 until just before the First World War the work was in charge of the Rev. Maxwell Rice. During the war it was used as a center for men training in the armed forces and later returned to its original type of work. The depression made it difficult to carry on the regular student work. In the late thirties the United States government leased it for its youth work and later it became a youth center under the leadership of the Salt Lake City Commission. Emery House not only served Utah students both materially and spiritually, but was one of the early experimental centers through which the Episcopal Church developed its Christian Student Program.

Bishop Spalding was a thorough scholar and wrote and persuaded others to write many pamphlets about the history and life of Utah. He was the author of "*Joseph Smith the Translator*." "*The Utah Survey*," a monthly magazine, was begun with his aid and was published for some years.

The plans of the Bishop for ministering to wide areas of the state were cut short by his untimely death by an unfortunate accident in September, 1914. Rev. Paul Jones was elected his successor and carried forward the policies already laid down.

During the first World War, Bishop Jones, through his insistence on his right of individual viewpoint, came into disagreement with most of the House of Bishops and resigned in 1917. In 1919 Rev. Arthur W. Moulton was elected Bishop. He was consecrated in 1920 and for the next 26 years was the beloved leader of his group. His ministry as Bishop of Utah proves that the influence of a church is best promoted through the living Christian character of its leaders.

In 1917 when the Ven. W. W. Reese, the Archdeacon, became ill, the Rev. W. F. Bulkley of Provo took over as General Missionary, along with

his work at St. Mary's, Provo, and in 1924 when Mr. Reese resigned, he became the Archdeacon. During the following years he carried on the missionary work in the State, traveling continuously and holding services and calling and leading in communities all over Utah. The depression years and the demand for chaplains in the second World War rendered impossible the securing of new men. This situation made greater and ever greater demands on the time and strength of the Archdeacon and the Bishop.

In 1943, the Rev. H. B. Liebler from Connecticut, trying to find the place where there were Indians who had received the least attention from the country, settled in Bluff, Utah, and with the permission of Bishop Moulton began the work of St. Christopher's Mission to the Navajos. The great amount of publicity spreading through the land in 1947 regarding the needs of these Indian people proves fully the wisdom of Mr. Liebler's choice of location. This mission is supported by interested people in the East and in a manner similar to that of the early Jesuit Missionary is trying to Christianize and Americanize these neglected people and at the same time save and develop their interesting native culture. This work is new—but progressing and promising a great future.

In 1946, according to Canon law, Bishop Moulton resigned. The Rev. Stephen C. Clark, of St. Mark's Church, Pasadena, was elected as the sixth Bishop of Utah. He was consecrated December 6, 1946, and began his life as Bishop of Utah in January, 1947. With the great energy and tirelessness which he has shown in getting to know all phases of the work in Utah and with the clear vision and statesmanship shown in his approach to the work and its needs, there comes the promise of a real advance in the Church's work. The Church has had a life of over 80 years in Utah and now has a communicant membership of 2784. It has worked, experimented and grown. If the past can build a present and the present foretell the future, then there is in the future great hope and happiness for the Church.

THE LUTHERAN CHURCHES

1. *The United Evangelical Lutheran Church*

The United Evangelical Lutheran Church started mission work in Ogden, Logan and Spanish Fork a generation ago, but turned it over to other synods: the Ogden field to the Augustana Synod and the Spanish Fork Field to the Synodical Conference. The U.E.L.C. decided long ago to center its missionary efforts out here on one congregation, namely Tabor Lutheran Church, E Street at First Avenue, Salt Lake City, which indeed from the beginning was the main point of mission. The purpose even now is to build up one strong congregation and otherwise, at least for the time being, leave the rest of the field to others. The U.E.L.C. belongs to the American Lutheran Conference and the National Lutheran Council.

Tabor Lutheran Church

The mission work which resulted in Tabor Lutheran Church was begun by Rev. H. Hansen, arriving from Blair, Nebraska in 1904. After strenuous labor trying to establish regular church services in homes, Pastor Hansen gave up the work, and Pastor Harold Jensen Kent served in this field from 1906 to 1912. During this period the present congregation was organized and the edifice built, including also the parsonage apartment adjacent to the church edifice. The congregation was organized September 14, 1907, and the edifice completed two years later. The subsequent pastorates run thus: Pastor John Th. Lund, July 7, 1912 to June 25, 1916; Jens C. Carlsen, June, 1916 to September 25, 1921; L. H. Kjer, September 25, 1925 to May 4, 1930; J. P. Christiansen, May 4, 1930 to August 25, 1935; M. Th. Jensen then served an interim of nineteen months; Peter Hauge, May 30, 1937 till his death here on February 18, 1940; Stinus Loft, March 2, 1941 to August 21, 1945. The present pastor, James C. Peterson, came to Tabor Church from his chaplaincy in the war November 9, 1945. The membership of the congregation is 100. The Sunday school has an enrollment of 50 pupils and 10 teachers. The pastor's adult Bible class meeting in the edifice numbers 25. Two weeks Daily Vacational Bible School which is conducted every summer immediately after the close of Public School enrolls 50 pupils. There is an active Ladies Aid of 30 members, a youth organization, and a men's group which gathers mostly to care for the property and plan for the progress of the church. At present a new organ is being installed, a robed choir sings every Lord's Day, and a whole set of new church pews is ordered which will cover the entire church floor and greatly increase the seating capacity. Both attendance and contributions have been doubled the past two years, and all members are looking toward a greater future.

2. *The Evangelical Lutheran Augustana Synod of North America*

The first Lutheran work to be done in the State of Utah was motivated by the fact that there was a large proportion of inhabitants of Scandinavian extraction in and near Salt Lake City. The Evangelical Lutheran Augustana Synod of North America felt a responsibility toward these people, and upon the recommendation of Dr. John Telleen the Augustana Synod decided to undertake a missionary enterprise in Utah. Dr. S. M. Hill responded to the call and came to Salt Lake City in 1882. First meetings were held in St. Mark's Episcopal Schoolhouse, and on July 18, 1882, the Zion Evangelical Lutheran Church was organized with five charter members. In 1885 the present church building, located on the corner of Second South and Fourth East, was constructed at a cost of \$7,000.00 under the direction of Dr. J. A. Krantz who served the congregation as pastor from 1885 to 1891. A Day School was organized, and continued to function

for many years. The scope of the school and the dates during which it existed are not known. Since its organization, 15 regularly called pastors have served the congregation. The present pastor is the Rev. John E. Allen. Among the mile-posts of the congregation are such years as 1924 when it became a self-supporting church, and 1928 when extensive improvements were made on the church building, including the installation of a \$3,500.00 pipe organ.

The only other existing congregation in Utah belonging to the Augustana Synod is the Elim Lutheran Church in Ogden. It was organized in 1888 by Rev. Frans August Linder. Prior to the organization of the church, meetings were held for a few months at the home of Mrs. Hannah Lund at Five Points. During the next three years meetings were held in the First Presbyterian Church on Lincoln Avenue and Twenty-fourth Street. The present building, located on Twenty-third Street near Jefferson Avenue, was begun in 1889 and finished the following year. A new building on the same corner is in the process of construction at the present time. The Rev. L. Floyd Lewis is the present pastor.

Numerous preaching stations have been maintained throughout Utah. The pastor in Salt Lake City served in such places as Sandy, Bingham Canyon, Park City, Eureka, and Provo. A congregation was organized in Bingham Canyon on September 19, 1902, under the name of the Bethlehem Evangelical Lutheran Church. The work there seemed to flourish for several years, but the last known work to be done in Bingham was in 1940. The Sandy Group now meets as the Dorcas Society, an auxilliary organization of the Zion Church in Salt Lake City. The Zion Church has sponsored a radio program for the past five years over radio station KUTA in an attempt at serving scattered Lutherans all over the state. The total Augustana Synod Lutheran membership in the State of Utah is about 425.

3. *The Utah Lutheran Churches of the Missouri Synod*

The first records of the Lutheran Church (Missouri Synod) date back to 1893 when the Rev. W. H. Behrens arrived as missionary in Salt Lake City. He conducted services in the Auditorium Building, Second West and Fourth South and lived at the St. Elmo Hotel, Main and Third South streets. During his brief stay records show that five were baptized, there were three private Communions and fourteen communed in public services, while two couples were married.

The Rev. H. Hoffman organized St. John's Evangelical Lutheran Church in Salt Lake City in 1898, but at that time it was not affiliated with the Missouri Synod. Due to financial difficulties Pastor Hoffman turned to the Lutheran Missouri Synod for support, contacting Pastor Buehler of San Francisco, California, whom the congregational minutes declare to be "President of the Western District of the Missouri Synod." Pastor Buehler inquired as to the doctrinal position of this congregation and its pastor and a visitation was made by Pastor Obermeyer of St. Louis. After more

correspondence with Professor A. L. Graebner of Concordia Seminary in St. Louis, Missouri, and with Professor F. Pieper also at this seminary and at that time President of the Missouri Synod, Pastor Hoffman resigned and a call extended to the Rev. J. R. Graebner, of the Missouri Synod, was accepted in 1900. During his pastorate, which continued till 1904, the former site of St. John's Evangelical Lutheran Church of Salt Lake City at 130 East Seventh South Street was purchased for \$2,100.

With the arrival of the Rev. W. J. Lankow, who came from Tacoma, Washington, in 1905, and who served till 1913 the congregation became firmly established and a church, parsonage and parochial school building were built on the Seventh South Street property. During that time the parochial school numbering eight grades became a flourishing institution. In the years that followed the work progressed slowly and although the congregation grew somewhat in numbers the parochial school lost ground and was closed in 1918.

During World War I the Rev. John C. Kaiser, who served as chaplain in the United States Army during World War II, served as pastor from 1918 to 1922. These were trying years since many members were still German and the German language was still being used in the services; however, English services were already being held regularly.

Pastor Kaiser was succeeded by the Rev. J. A. Schlichting, who came from Buhl, Idaho, to take over the work, which now included English and German services each Sunday. Progress was marked and the congregation, which was still receiving a subsidy to carry on its work, became self-sustaining. The work in the Sunday school took a decided upswing so that the old school, now the parish hall, was enlarged to double its size. Pastor Schlichting, who had arrived in 1922, left the field to accept another call in 1926. During his ministry the congregation which had been a part of the California District of the Lutheran Missouri Synod was assigned to the Colorado District, which had just been newly formed.

The Rev. F. E. Schumann entered the field in 1926, coming from a charge in Syracuse, New York, with his bride, who assisted him greatly during the nineteen years of his pastorate, which ended in 1945. During this period the greatest progress was made in St. John's Evangelical Lutheran Church of Salt Lake City, and in the establishment of new congregations and mission places in all the larger cities of Utah. On December 1, 1929, Pastor Schumann took over the Icelandic Lutheran Church in Spanish Fork, marking the beginning of the expansion period in the work of the Lutheran Church (Missouri Synod). On December 14, 1930, the Rev. Bunde Skov of Cheyenne Wells, Colorado, became the first resident pastor in Provo, also taking charge of the congregation in Spanish Fork. In February, 1931, Pastor Schumann began work in Murray by instructing a family of ten members in their home. This group grew so that in July, 1931, it was decided to begin public services in the Methodist Church, which was rented for that purpose. In the meantime Pastor Schumann had also begun

work in Ogden which the Rev. E. C. Schmidt, a candidate from Concordia Seminary, St. Louis, Missouri, took over as the first resident pastor in August, 1931. Through radio broadcasts in 1927 and 1928 Pastor Schumann had also made some contacts in Logan, which Pastor Schmidt continued to explore. On August 29, 1932, Pastor John Feiertag, a graduate from Concordia Seminary, St. Louis, Missouri, came to Murray to take over this field as the first resident pastor. Work in these newly established missions moved forward normally with the laying of sound doctrinal foundations.

July, 1935, marked the reopening of the parochial school of St. John's Evangelical Lutheran Church with the arrival of Mr. Raymond Mueller, of Seward, Nebraska, its first teacher and principal. With this school the parochial school system of our church was again firmly established in Utah, so that today (April, 1948) this school is taught by two teachers and another flourishing school has been founded in the congregation at St. Paul's Evangelical Lutheran Church in Ogden, which now also has two teachers.

The year 1937 records the beginning of a vast building program. On December 19, 1937, the new St. John's Evangelical Lutheran Church was dedicated at 1030 South Fifth East across from Liberty Park. Ground had been broken at this new site on June 27 of the same year. In May, 1942 under the pastorate of the Rev. Allen Schuldheiss, who had taken over the Murray congregation on July 30, 1936, the Murray Methodist Church building was purchased then remodeled and dedicated on October 11, 1942 as Christ Evangelical Lutheran Church. Pastor Paul G. Hansen had been called into the Ogden Field in February, 1938, after serving as Pastor Schumann's assistant in Salt Lake City from August, 1937. Besides the Ogden field, Pastor Hansen served Logan, Evanston, Wyoming and Rock Springs, Wyoming, thus initiating the work in the western part of that state. On July 11, 1943, Pastor Hansen dedicated his newly built church in Ogden (St. Paul's Evangelical Lutheran), on the corner of Twenty-eighth and Quincy. Pastor Charles M. Looker, graduate of Concordia Seminary, Springfield, Illinois, was installed as pastor in Provo, July 18, 1943. On April 16, 1944, he dedicated his newly constructed chapel in Provo (St. Mark's Evangelical Lutheran Church). Pastor Norbert Roschke was installed as pastor of Christ Lutheran Church in Murray on October 10, 1943, and began active work in Tooele. On July 9, 1944, Candidate Clemens Harms, of Scottsbluff, Nebraska, was ordained in Salt Lake City at St. John's Evangelical Lutheran Church to take over the Logan, Brigham City, and Preston, Idaho field, residing at Logan. Thus the work in all the larger centers of population was established and enlarged, congregations organized and churches built.

In May, 1945, Pastor Schumann accepted a call to Pittsburgh, Pennsylvania, and the Rev. R. E. Schultz became his successor in Salt Lake City. Under the leadership of Mr. Schultz nine lots and a house have been pur-

chased in an unchurched area in the southeast section of the city. It is proposed to build both a church and a parochial school there as soon as possible. There are 485 communicant members in all the Utah congregations and Missions of the Missouri Synod.

THE METHODIST CHURCHES

The missionary work of the Methodist Episcopal Church in Utah was begun by Rev. G. M. Peirce, who, under appointment of Bishop Ames commenced religious services in Salt Lake City in 1870, and opened a school in the same year, known as The Rocky Mountain Seminary.

Two years later, the Rocky Mountain Conference of the Methodist Episcopal Church was organized in Salt Lake City, Utah Territory, August 8, 1872. The boundaries of the Conference included the territories of Utah, Idaho, Montana, and that portion of Wyoming Territory not included in the Colorado Conference. Bishop R. S. Foster presided over the first session of the newly organized Conference which was composed of the following ministers: G. M. Peirce; J. Jamieson; C. P. Lyford; D. G. Strong; J. A. Van Ada; T. C. Iliff and W. D. Damon.

The statistical report as of 1872 is as follows: members one hundred and six; probationers fourteen; churches four; parsonages one. This report covered a vast territory of what is now some four states West of the Rocky Mountains.

The first step in dividing the Rocky Mountain Conference was taken in 1875. On motion of F. A. Riggin the following was adopted:

"Whereas the present Rocky Mountain Conference embraces a very large extent of country—three territories and a part of a fourth, with interests peculiar to themselves, and so far separated that preachers in other territories than the one in which the Conference is held are required to travel vast distances involving expenses that neither the mission funds nor the salaries of the preachers justify, and whereas these territories are fast developing into states and sooner or later will require Conferences within their own bounds; Therefore, resolved that the interests require a division, and that we request, through our delegate, the General Conference to give us permission to divide our Conference during the next quadrennium if necessary."

The permission was granted. The Rocky Mountain Conference was accordingly divided into two Conferences; the one to be known as the Rocky Mountain Conference, and the other the Montana Conference. For Utah the boundaries of the Conference included the Territory of Utah, a part of Southwestern Wyoming lying North of Utah and a small portion of Southern Idaho.

Then in 1879 the Utah Conference adopted the following resolution:

“That it is in the sense of this Conference, and we respectfully request the next General Conference to dissolve our relation as an Annual Conference and organize our work into a Mission District. Also, That if the question of the attachment of the Utah Annual Conference to the Colorado Annual Conference as a district thereof be raised in the General Conference; we do hereby instruct our delegate to consider it favorably.”

The result was that in 1879 Utah Methodism's status was changed from a Conference to that of a Mission. In Methodism the difference between a Conference and a Mission is: a Conference is able to carry its own burdens financially and otherwise, whereas a Mission comes under the general care of the whole church.

Thus Utah Methodism had the status of a Mission from 1879 until the Annual Conference in 1947, when the Methodist Church of Utah felt that the time had arrived for her to change her status from a Mission to a District associated with a neighbor State Conference. Accordingly, at the Sixty-eighth Annual Session of the Utah Mission held at Liberty Park Methodist Church, Salt Lake City, May 29th to June 1st, 1947, the following Memorial was sent to the forthcoming General Conference:

“We, the Utah Mission do respectfully memorialize the General Conference to enact the necessary legislation to permit the Utah Mission to change its status from that of a Mission to a District in the Colorado Annual Conference.”

Upon the invitation of the Colorado Conference to the Utah Mission to become a District of the Colorado Conference, the General Conference passed an enabling act permitting such a move, and in July, 1948, at Seattle, Washington, the final steps were taken. Thus today the status of the Methodist Church of Utah is the Salt Lake City District of the Colorado Conference. This District includes not only the whole of Utah, but three charges in Eastern Nevada; Ely, Ruth and McGill and some nine charges within the bounds of the Colorado Conference located in the extreme Southwestern corner of Colorado.

For purposes of administration, the Methodist Church as a whole is presided over by what is known as the Council of Bishops composed of some thirty-seven Bishops of the Church. They act in the same capacity as a Board of Directors. Then each Bishop presides over what is known as an Area. Each Area is composed of one or more Annual Conferences. Utah is within the Denver Area; which consists of Colorado, Montana, Utah and Eastern Nevada. The Bishop resides in Denver. Then within each Annual Conference is one or more District Superintendents each in charge of a District. The headquarters of the Utah District is in Salt Lake City.

The Methodist Church in Utah has had ten District Superintendents during the seventy-eight years of her history. The first was the Rev. Lewis

Hartsough, D.D. Dr. Hartsough impressed upon Bishop Matthew Simpson the needs of religious work in Utah, which work the Bishop urged upon the Methodist Missionary Boards in 1869 and counseled the creation of a Utah Mission. Dr. Hartsough became the first Mission Superintendent of Utah, arriving in December. His health failing, he remained but one year, but he became the Father of Methodism in Utah.

In the spring of 1870, Dr. Hartsough returned to the East for the purpose of obtaining men and money for the Methodist work in Utah. He secured the Rev. G. M. Peirce, a member of the New York Central Conference, who became the first pastor of the present First Methodist Church in Salt Lake City.

The real history of Methodism in Utah properly began with the arrival of Rev. G. M. Peirce in 1870. Mr. Peirce served in the capacity of Pastor and Mission Superintendent from 1870 to 1876. He was editor of the *Rocky Mountain Advocate*, a Methodist Church paper, from 1876 to 1880.

Mr. Peirce organized churches and schools in Salt Lake City, Corinne (which now claims the oldest Protestant Church building in the State, having been dedicated in 1870), Tooele, Beaver, Provo, and Evanston, Wyoming. The Mission schools were carried on for many years.

In 1876 Dr. Thomas Corwin Iliff succeeded to the position of Presiding Elder of the newly formed Utah Conference. He had served as the Pastor and Presiding Elder in Montana from 1871 to 1876. He served Utah from 1876 to 1900. This was the critical period in Utah history. It was the period when Utah passed from pioneer to modern times and Statehood. It was the period when the Methodist Church had work in more communities than at any other time. In 1872 she had four churches with one hundred and six members, seven Sabbath schools with four hundred and eighty-eight pupils and teachers. In 1882 she had only six churches, five preachers, seven Sabbath schools, three hundred and eighty-eight pupils and teachers; but in 1897 Methodism had twenty-four preachers, forty-one churches, thirty-two Sabbath schools, two thousand four hundred and forty pupils and teachers and one thousand four hundred and thirty-four members. During Dr. Iliff's incumbency he employed at one time 25 teachers for private church schools and two women missionaries.

On January 1, 1901, Rev. John L. Leilich, D.D., was appointed to succeed Dr. Iliff. He was an Eastern man and did not understand the ways of the West, least of all the ways of Utah. He did not have a happy time and returned to Pennsylvania in 1904.

The Rev. H. J. Talbott, D.D., of Portland, Oregon, succeeded Dr. Leilich. This in turn was a transition period. Utah was now giving more attention to the public education of the young. So as high schools increased the school work carried on by the Methodist Church decreased. Real mission work now took on more of a permanent character. Accordingly, more substantial churches were to take the place of the small chapels. It was

also during this period that a better understanding developed between the several Protestant churches working in Utah; thus preventing overlapping of effort. After ten years of worthwhile work in Utah, Dr. Talbott was called to the presidency of Kimball College of Theology, Salem, Oregon.

In 1914, Rev. Edward Laird Mills, D.D., succeeded Dr. Talbott. Dr. Mills, having been reared in Montana, understood the West. It was during his tenure that the Utah Federation of Churches was realized. This Federation idea required grace, love and understanding on the part of the leaders of the co-operative denominations. Dr. Mills was very helpful in developing the Federation. After a term of two years he was elected Superintendent of Frontier work under the Board of Home Missions and Church Extension of the Methodist Church.

Rev. John J. Lace, D.D., of the Colorado Conference, succeeded Dr. Mills in 1917. The following unused properties were sold during Dr. Lace's administration: Logan; Beaver; Iliff Church, Salt Lake City; and Ogden.

The following buildings were constructed or purchased: Grace Church and Parsonage, Salt Lake City; Centenary Church and Parsonage, Salt Lake City; Liberty Park Parsonage, Salt Lake City; First Church, Salt Lake City, Parsonage; District Parsonage, Salt Lake City; Parsonage and ground, Ogden; Church and Parsonage, Park City, in exchange with Congregational Church, Provo; Church at Milford re-built and Parsonage purchased; Church at Marysville re-built.

Dr. Lace called into being the State Young People's Group then known as the Epworth League but now called the Youth Fellowship.

The ten years' tenure of Dr. Lace in Utah may be characterized by the phrase "bigger and more substantial churches with a parsonage for every minister, including the Superintendent."

In May, 1925, Rev. Charles W. Hancher, D. D., of the Colorado Conference succeeded Dr. Lace. He served the Mission for ten years. During his tenure the depression struck Utah with full force. Money "withered as a leaf in the sun," but Charles W. Hancher held steady.

At the retirement, because of age, of Dr. Hancher in 1935, Rev. William E. Blackstock, D.D., of the Colorado Conference, succeeded him as Superintendent. To Dr. Blackstock belongs the credit of putting the Utah Mission on a sound financial basis. At his coming several of the churches were plagued with debts. Salaries were low, Missionary giving was lower still; but at the time of Dr. Blackstock's sudden death in 1947, after twelve years' of service, not only were all debts against the church properties liquidated; but also both salaries and the giving to all Missionary enterprises had nearly tripled.

The Woman's Society of the Methodist Church has always had a prominent place in Utah Methodism. The Methodist Church has a society of women known as Deaconesses who are under the Woman's Society of Christian Service. These Deaconesses are social workers, teachers and preachers. Their number has fluctuated from time to time in Utah. At times

they have employed as high as twenty at one time. Today the Woman's Society has two Boarding Homes, known as Esther Halls, one in Salt Lake City, the other in Ogden. They also own and operate the Highland Boy Community House at Bingham Canyon, whose staff serves all, irrespective of race, creed or color.

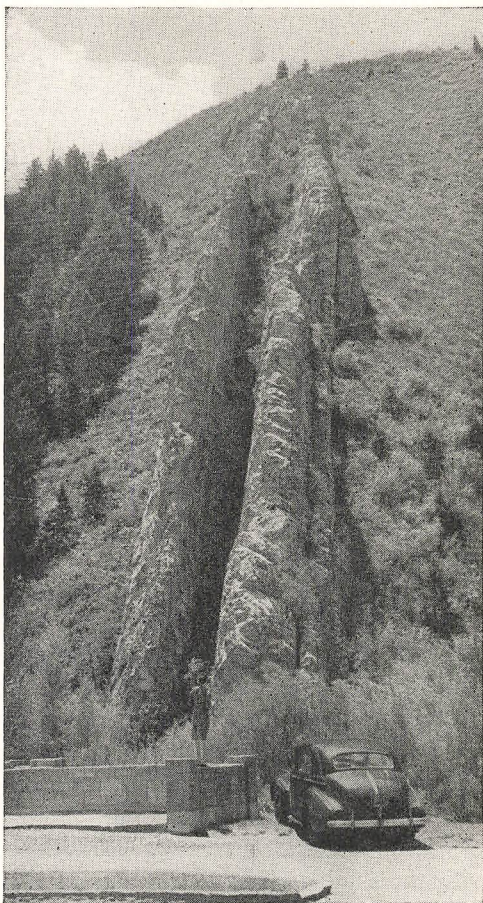
During the days of expansion in Utah the Home Mission Board maintained numerous day schools in the smaller communities, while the Woman's Home Mission Society operated other schools independently of the board. Some of these schools have grown into permanent churches.

Today, 1948, the Methodist Church in Utah has sixteen Charges as follows: Bingham Canyon; Highland Boy, Bingham Canyon; Eureka; Marysvale; Midvale; Milford; Ogden; Park City; Price; Centenary, Salt Lake City; First Church, Salt Lake City; Grace Church, Salt Lake City; Liberty Park, Salt Lake City; Tooele; Tremonton and Corinne.

There are thirteen Young People Societies, known as Youth Fellowships with a total membership of three hundred and three; each Charge has a Sunday school. The total enrollment of the Sunday schools is two thousand two hundred and seventy-eight; the Woman's Society membership is seven hundred and fifty-one; the total church membership is three thousand three hundred and thirty-one.

In July, 1948, the Utah Mission was merged with the Colorado Conference of the Methodist Church and is now known as The Salt Lake City District of the Colorado Conference.

At the death of Superintendent W. E. Blackstock in September, 1947, Bishop Wilbur E. Hammaker appointed Rev. Walter C. Wampler, D.D., to succeed him as Superintendent. In July, 1948, on the retirement of Bishop Hammaker, because of age, Bishop Glen R. Phillips was assigned to the



(Courtesy Utah Dept. of Pub. and Ind. Development)

"Devil's Slide" in Famous Rock Formation in Weber Canyon, East of Ogden

Denver Area. The Denver Area Headquarters is at 1820 Broadway, Denver, Colorado; Rev. Walter C. Wampler's address is 518 South 13th East, Salt Lake City, Utah.

THE CHURCHES OF THE NAZARENE

The Church of the Nazarene of Ogden, Utah, was organized April 19, 1924, in a Presbyterian Church building on the South side of the city which had been rented for a revival meeting. The meeting was held by Rev. W. S. Purinton, then District Superintendent of the Western Colorado-Utah District of the Church. He was assisted by Rev. Arthur Ingler as song evangelist. This meeting was made possible through the efforts of Mr. and Mrs. O. C. Robinson, Nazarenes from Caldwell, Idaho. Mr. Robinson was at that time manager of the Ogden branch of the Western Auto Supply Company. The charter members included Mr. and Mrs. O. C. Robinson and two sons, Mr. and Mrs. C. M. Hoffman, Mr. and Mrs. Nels Gradin, Mrs. Millie McClure, and several others.

Mr. Purinton returned to Colorado after this meeting and arranged to resign his work there and come to Ogden in June as pastor of the new church. During that first summer a tent was erected and revival meetings held in it for three weeks with Rev. and Mrs. Dutton as evangelists. The tent was located on the main street running South from the city, almost directly East of the present location of the tabernacle, and the tent remained up until fall and was used for all services until the tabernacle could be erected. It was a great step of faith to try to build. The lot at 2635 Grant cost \$1,800.00. It was purchased from a Mormon Elder by a payment of \$50.00 cash and a contract to pay \$20.00 per month or more until paid. The tabernacle cost about \$1,800.00 plus donated labor. We were able to secure a loan of about \$2,500.00 from a Salt Lake Loan Company to be repaid at \$35.00 per month.

During that first summer a few Nazarenes from Salt Lake City united with the Ogden Church and remained until the Church was organized in Salt Lake City in 1926. During the second year the membership reached 40 and Sunday school attendance over 50.

For a time the church was dissolved and the property was sold to the Salvation Army, who kept it for a number of years. Later the Nazarene Church bought it back. It was then re-organized under the leadership of Rev. Mr. Johnson who is serving now as a missionary in Argentina. The work flourished and grew under his ministry. He was succeeded by Rev. L. G. Nees who pastored the church for approximately three years. His successors were Rev. Archie Rose, who remained three years, and Rev. A. E. Peterson, the present pastor, who came recently from Dawson, Minnesota.

The second Church of the Nazarene organized in Utah was at Salt Lake City May 30, 1926, with fourteen charter members, in the Maryland apart-

ments, by Dr. A. E. Sanner, District Superintendent of the Idaho-Oregon District.

Mrs. Maude Walters, the only charter member left of the original fourteen, went East to visit her sister in 1925 and became more deeply interested in church work. After returning to Salt Lake she put an ad in the paper in an effort to locate some people of like faith. A small group of people responded to her advertisement and together they organized a prayer band which resulted in the organization of the church.

For a time they worshipped in homes and then in the Swedish Baptist Church at 823 South 6th East and from there to the Y. W. C. A. In 1931 they bought the present location at 6th East and 5th South.

The church has had ten pastors during these twenty-two years, some supply pastors staying only a few months. Those who pastored the church were: Rev. Myrtle Mangum and MaryBelle Freeman, who supplied for two months; Rev. Joseph Kimmel for three years; Rev. A. R. MacDonald for one year; Rev. T. C. Leckie for two years; Rev. W. T. Armstrong and Josiah Tucker, one year each; and Rev. Margaret Olfs for two years. On May 18, 1937, Rev. Harold Gretzinger came and stayed eight and one half years. Under his ministry the church took on new life and his efforts were greatly blessed of God. Rev. L. D. Smith, the next pastor, stayed only one year and due to ill health had to resign. The present pastor, W. B. Cortlett, Jr., has been here two years.

The church bought the house at 573 East 5th South for a parsonage in September, 1945, and in one year and three months this property was cleared of debt.

In September, 1944, a new district was organized which was called the Nevada-Utah District. Rev. H. H. Cochran was appointed District Superintendent. He served until May, 1947, when R. R. Sherwood was elected to the office.

The third church organized in Utah was at Milford on March 18, 1945, with three charter members. This last year they had a record attendance of fifty in the Sunday school. Rev. Luther Logston and W. K. Longacre have been the pastors. They purchased the Christian Science Church where they are now worshipping.

The fourth church was organized at Provo, May 11, 1945, with nine charter members. It has had a steady growth and is now averaging fifty-five in Sunday school. Rev. Wm. Decoe was the first pastor and was followed by Rev. Daniel Figgie. In June, 1948, Rev. Mr. Tromburg became the new pastor.

Plans are under way to start other churches in Utah. There is a Sunday school in Buryl, which is a new farming section out from Cedar City. They have had an average attendance of thirty-four for the last few months. This work was started by a Nazarene family from Southern California. There is a membership of one hundred and ten in the four established churches in Utah.

THE PRESBYTERIAN CHURCHES

Early Beginnings

The American Presbyterian Church has always been missionary minded. Therefore, when the tides of travel turned toward the far west in the late sixties, the Board of National Missions commissioned the Rev. Sheldon Jackson as Superintendent of Missions for Iowa, Nebraska, Dakota, Montana, Wyoming and Utah.

On the afternoon of April 29, 1869, three ministers, Rev. Thomas H. Cleland, Jr., Rev. J. C. Elliott and Rev. Sheldon Jackson had climbed the steep bluff northwest of Sioux City, Iowa and looked upon the whole land stretching westward before them and their hearts were saddened when they thought that for two thousand miles there was not a single Presbyterian Church. Their deep spirit of concern was brought to the attention of Presbytery, meeting that evening, and their action led to the above appointment.

Sheldon Jackson was a man of tireless energy. He traveled far and wide over his vast territory. It was said of him that whenever his pony kicked up the dust on leaving a town Jackson left behind either a church or a mission school. He sent to Corinne, Utah, Rev. Melancthon Hughes. When he arrived there on June 11, 1869, the Presbyterians officially started their work in Utah, which continued until they had a chain of missions from the north to the south of the territory.

Unlike Salt Lake City, which was overwhelmingly Mormon, Corinne was a new Gentile City of one thousand population, laid out by the engineer of the Union Pacific Railroad at the time of the driving of the golden spike at Promontory Point nearby, symbolizing the completion of the first trans-continental railroad.

Mr. Hughes, after working awhile, left for the east to claim his bride and did not return. On April 13, 1870, Rev. Edward E. Bayliss replaced Hughes, and on his first Sunday organized a Sunday school with forty-one pupils, and on July 14, 1870, dedicated a church thirty-six feet by seventy feet with a spire seventy-five feet high.

The discovery of minerals in Bingham Canyon by soldiers at Camp Douglas brought a stream of Gentiles to Salt Lake City and made it a promising field for missionary work. On October 1, 1871, Rev. Josiah Welch came to Salt Lake City and on the next Sunday preached in Faust's Hall, over Mulloy and Paul's Livery Stable, to twelve people. Brigham Young had closed to the Gentiles every hall and public place in the city so this unsavory stable was the only place available. Soon the congregation moved to the Skating Rink, where a church of twelve members was organized on November 17, 1871. The three elders elected were E. J. Critchlow, E. H. Parsons and M. P. Parsons. On October 11, 1874, a church was dedicated. Building and grounds cost \$29,500 and the seating capacity was five hundred and fifteen. This building on 2nd South and 2nd East Streets was the first home of the Salt Lake Collegiate Institute.

Far up in Little Cottonwood Canyon, near Salt Lake City, the mining town of Alta had developed, and in May, 1873, Rev. J. P. Shell, fresh from Union Seminary, arrived to take charge of the Presbyterian work which had been started there. He was a man of "decided ability, courage and good judgment." He soon secured money for a church, reading room and school and later had them fitted with a Mason & Hamlin organ, and a bell to call to worship. He opened a day school with a Miss Mosboy as teacher. There was much encouragement in the work until Shell removed to Iowa City before 1877. The next year a fire swept through Alta and consumed the church and nearly all other buildings of the town. The town was not rebuilt.

The period of early beginnings of Presbyterian missions ended in December 1874. The work of Hughes, Bayliss and Gillespie at Corinne, of Welch in Salt Lake City and of Schell at Alta had been carried on under the direction of the Presbytery of Wyoming. On December 7, 1874, the Presbytery was divided and the division which lay within the boundaries of Utah became the Presbytery of Utah.

PERIOD OF EXPANSION

In Southern Utah

The period of expansion extended from 1875 to about 1883. On March 1, 1875, Rev. Duncan J. McMillan arrived in Salt Lake City in time for Presbytery, which body requested the Board of Home Missions to assign him as a missionary to Sanpete County. In the heart of that county lay Mt. Pleasant, a town of several thousand population. Numbers of these were apostate Mormons who had erected a building called "Liberal Hall," the use of which they were glad to loan to any evangelical minister.

When McMillan arrived at Mt. Pleasant by stage on March 3, 1875, he introduced himself to the postmaster, Jeremiah D. Page, explaining that he was a young minister in poor health in search of a suitable climate. Finding that he had taught school, Page said they needed him. While standing in the Post Office, Page introduced the young minister to those who came in. When the man was a friend Page stroked his moustache with his right hand, when a Mormon came in, he stroked with his left hand; and for a doubtful man he stroked neither.

McMillan divided the basement into a bedroom and a prayer room. In order that he might change it to suit his plans he bought the building for \$1000, of which \$400 was to be paid in four months and \$600 in twelve months with interest at 10%. Because he could not hire a carpenter, he made desks for 50 pupils with his own hands. Single-handed, he opened the school with 54 pupils, enrolling six more the following Monday.

Soon opposition developed. Brigham Young, with his twelve apostles, held a two-day mass meeting denouncing McMillan as a vile man who must be driven out of the community. McMillan was compelled to close his

school but continued to preach and travel through the area. He toured the country, finding two towns in which there were numbers of liberals who wanted a school. These were Monroe and Marysvale, where school and church work were later established. On his return from this tour he opened a Sunday school and reopened his day school with the help of Miss Delia R. Snow as teacher.

In Salt Lake City and Vicinity—While McMillan was opening his work in the south, Professor John M. Coyner, Ph.D., from Hanover College, came to Salt Lake City and on April 12, 1875, opened a school in the basement of the First Presbyterian Church. Mrs. J. M. Coyner headed the primary department, a daughter Emma had charge of the intermediates, while Dr. Coyner was the principal and teacher of the academy. They enrolled 63 pupils the first term, some to start as beginners and others to study Greek and Latin. This school became the Salt Lake Collegiate Institute, which has been incorporated into Westminster College.

At a meeting of Salt Lake Presbytery on October 17, 1875, Rev. Josiah Welch was installed as pastor of the First Presbyterian Church of Salt Lake City and D. J. McMillan was encouraged to go east to raise money for his mission work. During his absence his brother, Henry, took charge of the school at Mt. Pleasant, teaching commercial arithmetic and bookkeeping and adding to the equipment of the school. Miss Snow continued to assist in the school work.

In April, 1876, Rev. Josiah Welch became ill and went to the east in search of a more favorable climate. Rev. D. J. McMillan supplied his pulpit until Mr. Welch died, on March 18, 1877. In June, 1877, Rev. Robert G. McNiece, D.D., came to Salt Lake City as the pastor of the First Church and was installed August 21, 1877. Dr. McNiece, a graduate of Dartmouth College, had been principal of a high school at Fort Wayne, Indiana, and later an editor of the *Fort Wayne Daily Gazette*. Feeling a call to the ministry he entered Princeton Theological Seminary and on graduation came at once to the pastorate in Salt Lake City. During his 20-year pastorate he exercised his college skill as a debater in discussing religious and patriotic themes, which involved him in conflicts with the dominant church; but like Paul of old, he stood his ground during those days of bitterness and eventually both sides shook hands and decided to live together in harmony.

In September, 1876, Rev. George R. Bird and his wife, who had first worked in Bingham Canyon, entered American Fork to undertake mission work. He began Sunday school work and preached in a dance hall and by November had eight persons ready to organize a Presbyterian Church. The people were predominantly Scotch with a liberal proportion of English and a few Scandinavians and Americans. The congregation bought an old shop and renovated it for a place of worship. Whatever of discouragement may have been caused by the rough adobe houses, on unshaded and neglected streets, when they "lifted up their eyes unto the hills," they looked upon

inspiring Mt. Timpanogos, 10,000 feet in altitude, the loftiest peak in the Wasatch range.

The General Assembly of 1875 directed the Board of Home Missions to organize Women's Societies as a medium of communication between the Board and the women of the churches. Thus there grew up the Presbyterial and Synodical organizations which became related to the Woman's Board of Home Missions. The Board of Home Missions also began to lay emphasis on the employment of women teachers in the Utah mission schools and so changed their rules as to allow appropriations to be made to mission schools before a church was organized in the community, for they realized that often the school was the natural forerunner of the church.

In June, 1877, Rev. George W. Leonard and wife arrived in Springville. He held services in one of the small rooms of his living quarters and his first congregation numbered eight, all children. Within two months he had a congregation of 80, which compelled him to seek larger quarters. He then secured an adobe building in which to preach. He organized a Sunday school of 50 children and with the aid of Miss Anna Noble, opened a day school in the same building with an enrollment of 38. He later built a chapel and the day school was expanded in 1885 into Hungerford Academy, which rendered good service until it was combined with Wasatch Academy in 1913. Leonard extended his labors to Payson in 1877 and secured a large hall and opened it for preaching, for a Sunday school, and for a day school under the care of Mrs. J. A. Fraser.

While Rev. Duncan J. McMillan was preaching in Salt Lake City a brother Joseph S. McMillan located at Manti as a missionary. With his wife he opened a day school there in September, 1877, and occasionally held a preaching service. On April 20, 1878, the Manti Church was organized with 12 members, 10 of whom were converted Mormons. When Duncan McMillan returned to his work at Mt. Pleasant he purchased a building in Monroe and opened both a Sunday school and a day school in charge of Miss Phoebe Wheeler.

Northern Utah—Rev. S. L. Gillespie at Corinne extended his work to Brigham City in the fall of 1877. This was the "model town" of Mormonism, but it had evidences of prosperity and he was encouraged to open work there by a group of disaffected Mormons who urged him to help them free themselves from the "Mormon influence." On October 15, 1877, he purchased for \$750 a hotel property which originally cost \$3000, but the opposition of the "Saints" and scarlet fever and diphtheria kept them from moving to Brigham City until the following summer. With difficulty he found a man to move his goods from Corinne and when he was settled, the tradesmen of the town refused to sell him food for fear of the priesthood.

Mr. Gillespie reported that the Mormon opposition assumed various forms, such as stoning their home and trying to break into it, overturning an outbuilding, breaking down the fence, hurling epithets, refusing to sell

them anything and generally making life miserable. Friendly groups brought supplies from Corinne and Ogden and divided it with the Gillespies and others. In spite of this opposition his services of two or three times a week were crowded with attentive young men who rebelled at the yoke of priesthood.

The Ogden field was opened by Rev. George C. Gallagher who, with his wife, arrived on June 12, 1878. The Sunday services grew in four weeks from 30 to 58. On September 29, 1878, the First Presbyterian Church was organized with 20 members. Two years later Gallagher was able to house his congregation in a new building, dedicating it in December, 1879.

In mid-summer of 1878, Rev. Calvin M. Parks, his wife and daughter arrived in Logan to begin work. Mr. Parks rented for \$250 a year a store-room which he divided into a chapel, school room, study, parlor, bedrooms, hall and kitchen. Parks made the desks and platform and on Sunday, August 25th, held an evening prayer meeting with the room full. He held his Sunday school in the afternoon. He organized a church on December 4, 1878, with 11 members. He soon opened a day school with six pupils. Within two years he had built a chapel and parsonage and had a day school of 80 pupils. This was the forerunner of Logan Academy, founded in 1891, which rendered a helpful service until it was merged with Wasatch as Logan-Wasatch Academy.

In 1879, Rev. George W. Martin and his wife came to take the work at Manti which had been started by J. S. McMillan. They also accepted responsibility for the work at Ephraim. They were a strong couple, very definite in their religious convictions which they maintained through their 40 years in that field.

On March 12-15, 1880, Presbytery met at Springville with ministers, elders and mission school teachers in attendance. The church was crowded even at the business sessions, one half being Mormons. There was a good attendance at the Sunday morning Sunday school and preaching sessions, but at the Communion service at night the building was crowded. Its seating capacity was about 200 but 384 were present, inside and out, while many were turned away. This interest greatly encouraged the Presbytery.

The Presbytery arranged to send men into southern Utah, and two brothers, W. C. Cort and A. B. Cort, from the Presbyterian Theological Seminary in Chicago came out, the former to St. George and Washington and the latter to Parowan and Cedar City. W. C. Cort found little encouragement in St. George, the policy of the Mormons seeming to be to ignore him. However, he found places for his work and opened a day school in St. George with Miss R. A. Stevenson in charge and at Washington with Miss V. A. Dickey as teacher. At this writing Miss S. Louise Conklin, a successor of Miss Stevenson, is living in mission property in St. George, conducting a kindergarten and Sunday school without support from the mission board because of advanced age. She is one of the outstanding heroines of Presbyterian Home Missions in Utah.

At Parowan A. B. Cort opened a school with a Miss Smiley in charge, while Miss Eliza Hartford directed the school opened by him at Cedar City. The next year (1881) Rev. E. N. Murphy came from the Presbyterian Seminary in Chicago to take charge of work in the Gentile town of Silver Reef, a mining town, 20 miles north of St. George. He remained three years, organized a church and on a mid-week night preached at Toquerville, where Miss Fannie Burke opened a mission school. Miss Burke persevered with her mission work amid much opposition and remained on the field for many years.

In the midst of Dr. D. J. McMillan's activity at Mt. Pleasant and the surrounding country he brought his bride, Miss Emily Kent Johnston of Carlinville, Illinois, to Mt. Pleasant. They had been married on June 18, 1879. She was a woman of unusual charm and their home became the place of rest and encouragement for many of the new missionaries. She was a help-mate of great influence in all of McMillan's work.

At the meeting of Presbytery in Logan in August, 1880, Duncan McMillan was elected superintendent of Home Missions for Utah, Montana, and Idaho. Eighteen new teachers were commissioned for the mission schools and Rev. Thos. F. Day was received and assigned to the work at American Fork made vacant by the resignation of Rev. George Bird, who had started the work. These new teachers gave the Presbytery 26 schools and 36 teachers. When the mines at Silver Reef failed, Rev. E. N. Murphy came to Mt. Pleasant to take up the work begun and developed by Duncan McMillan.

The last big step in opening mission schools was in 1881. Kaysville was opened by Miss Ella McDonald and Smithfield by Miss Nellie Bartlett. Miss Lucy Perley started a school in Payson and Rev. J. Livingston Smith later built a chapel and parsonage there. Miss Anna McKean taught a school in Fillmore which was then the state capital. Miss Phoebe Wheeler had opened a school in Monroe and in 1881 Rev. P. D. Stoops came as minister. With teachers and ministers working together the work continued actively through the early years of the next century. At Spring City, Miss Alice Young conducted the school and Miss J. A. Olmstead was the first teacher in Richfield. Mr. Stoops came over from Monroe to preach. Nephi was opened in 1879 by H. C. McBurney, a teacher, and in 1882, Rev. James Frazer arrived as the first minister.

In the Northern part of the territory Rev. Calvin Parks worked out from Logan and established work in Smithfield, Richmond, Worth, Millville, Hyrum, Wellsville, Mendon and in Franklin, Idaho. Chapels were built or places secured for preaching and teaching and successful mission work was established.

In the spring of 1883, the leaders of the Presbytery issued a call for a convention of missionaries and teachers to be held just preceding the meeting of Presbytery. They convened at the Salt Lake Collegiate Institute on March 29, 1883, and discussed topics important in their work with young people. The interest was so great that a permanent organization was set up

and the convention was held annually for many years, providing sociability, instruction and real Christian fellowship.

The General Assembly of 1883 approved of the organization of the Synod of Utah to be composed of the Presbyteries of Montana, Wood River and Utah. The formal organization of the Synod took place on August 22, 1883. For the first time the Presbytery of Utah coincided with that of the territory of Utah.

In 1882 Congress passed the Edmunds Law which laid restrictions on any one living or having lived in bigamy, polygamy, or cohabitation. This gave the Gentiles an assurance that the Federal government intended to break the Mormon power in Utah, and the influx of Gentiles started changes which eventually lessened the necessity for the wide dissemination of mission schools. The year of 1883 may therefore be considered the high point of Presbyterian missions in Utah.

THE MODERN PERIOD

The Presbyterian Mission Work was maintained for a few years at a nearly constant level until about the year 1890, when the Gentiles obtained political control of Salt Lake City. They established public schools and made such improvements as waterworks, a sewer system, paved streets and sidewalks. President Wilford Woodruff, of the Mormon Church, issued his "Manifesto" on September 24, 1890, promising to give up polygamy and polygamous cohabitation. These events seemed to point the way to a better Utah situation.

In 1890, the Gentile Board of Education in Salt Lake City set up the public school system for the city. They elected as the first superintendent, Dr. J. F. Millsbaugh, principal of the Salt Lake City Collegiate Institute, not because he was a Presbyterian, but because he was considered the best educator in the state. He brought a large number of strong teachers from the east and middle west colleges and universities, and started schools on such a high plane that they have today an excellent standing among the schools of the nation.

In 1890, the legislature passed the free school law, which had been drafted by a Congregationalist, Hon. C. E. Allen, the "Father of Utah's Free Schools."

Gradually various communities of the territory asked for public schools, a hunger for which had been developed by the excellent Protestant mission schools, which had for years been available to their children. One Mormon authority, a leading educator who had been trained in a Presbyterian Mission School, declares that these mission schools put forward state public education by at least ten years.

As the public schools were developed the mission schools were gradu-

ally closed, until today there are but three which remain, viz., Rowland Hall of Salt Lake City, the Episcopal school for girls through high school; Wasatch Academy at Mt. Pleasant, a coeducational boarding school for Junior and Senior High School grade, supported by the Presbyterian Board of National Missions, and Westminster College of Salt Lake City, the outgrowth of the Salt Lake Collegiate Institute—technically a Presbyterian college but for all practical purposes an interdenominational Protestant Christian College for the area.

Gradually the opposition to statehood died down. After the enabling act passed by Congress on July 16, 1894, provided that polygamy was forever prohibited, and the constitutional convention held in Salt Lake City adopted a state constitution which prohibited the teaching of religion in any public school or college, kept the anti-polygamy laws in force and provided that there should be a separation of church and state, then the question of statehood was submitted to a vote and carried five to one, the Gentiles having decided that it was now safe to allow statehood to be established. On January 4, 1896, President Grover Cleveland proclaimed Utah a sovereign state of the Union.

The development of the public school system was one of the most helpful influences in changing the Utah situation. The opposition to mission schools, so dramatically recited by those who suffered from the opposition, came, for the most part, not from the parents but from the Mormon leaders who feared that these schools would lessen the hold of the church on her people.

In 1889-90, the Presbyterians had 36 mission schools—four academies—with 65 teachers. In 1897, the Board of Home Missions announced that 50,000 children had passed through these Presbyterian mission schools in their 22 years of operation.

With these academies preparing students for college the system would not be complete without a college. In 1897, Sheldon Jackson College began its work alongside the Salt Lake Collegiate Institute, with an enrollment of five college students. The first graduate received his diploma in 1901. This was Theodore M. Keusseff, who later became the minister at Panguitch, Utah, and spent many of his later years as a Sunday school missionary.

The college name was later changed to Westminster with the agreement of Dr. Jackson, who had given it considerable property from his father's estate and had arranged for an endowment to be received after the decease of his heirs. Dr. R. G. McNiece resigned the pastorate of the First Church of Salt Lake City to become dean of the college and with George B. Sweazy and John Cathcart the college teaching was in scholarly hands. Today Westminster, under the presidency of Rev. Robert D. Steele, D.D., is an accredited four-year Senior College with an enrollment of over 300, the only Protestant Christian College in Utah and great areas outside.

In this connection two other men should be named, viz., Dr. Samuel Wishard and Dr. Wm. M. Paden. The former came to Utah as missionary

superintendent at a mature age and did yeoman service in shepherding the smaller flocks, raising money in the east, helping to start Westminster College and keeping eastern papers aware of the Utah work. Dr. Paden built the present home of the First Presbyterian Church of Salt Lake City during his pastorate of 15 years. He afterward served as superintendent of Utah missions and wrote much historical material. For years he was president of the board of trustees of Westminster College.

In this modern period two more churches were established in Salt Lake City. The Westminster Church was organized on September 19, 1889, with Rev. F. L. Arnold as pastor, and the third church on June 19, 1892 with Rev. Josiah McClain as pastor. On June 28, 1946, these two churches were united under the name Wasatch Presbyterian and are erecting a new church building on 17th East Street, near 17th South Street.

On August 26, 1900 the Synod of Utah was reorganized into the Synods of Utah and Idaho, the boundaries of the former coinciding with the boundaries of Utah and composed of the Presbyteries of Ogden, Salt Lake and Southern Utah. The Synod has 15 churches with 2916 members.

With the emphasis laid on Christian education through the churches and Christian schools and on the sincere preaching of the gospel, the Presbyterian churches of Utah should grow in influence and in self-reliance.

THE FIRST UNITARIAN SOCIETY OF SALT LAKE CITY

The First Unitarian Society of Salt Lake City was organized February 24, 1891, in the parlors of the Walker House. The organization followed earlier meetings initiated by the Reverend Samuel A. Eliot, son of the late Charles W. Eliot, president of Harvard University. Mr. Eliot, then in his first pastorate at Denver and later to become president of the American Unitarian Association, had contacts here with Harvard University graduates, mining engineers and business men who assured the new congregation of a favorable start. Active support was given the new group by the Western Unitarian Conference.

Early services of the Society were held first at the Salt Lake Theatre and later at various other places. Temple B'nai Israel offered its facilities for meeting of the society in 1899. Unity Hall, 138 South Second East, was built in 1903 as the first church building of the society. During the period of building, this Society used the building of the Ladies' Literary Society. In 1926 the present church at 13th East and 6th South was built. Slack Winburn was the architect. A Boston architect was also engaged as consultant and under the ministry of the Reverend Frank Hunt the new edifice was dedicated in 1927. It is a fine example of Georgian Colonial architecture, carrying to Utah a reminder of the New England antecedents in the thought of Channing, Parker and Emerson of the Unitarian movement.

The Unitarian congregation of Salt Lake City has always been devoted to community service and has made the educational approach to the good life. From its inception the church has been "a workshop for community living," where individual and social life is examined in the light of advancing knowledge and the highest ideals. Dr. David Utter, first minister of the church, and his wife, a distinguished poet, founded the Browning Society. The Reverend John Malick, minister of the church during the first World War, was chairman of the local Red Cross chapter. The Reverend Jacob Trapp was not only active in literary and poetry circles but was a member of the state welfare board for a number of years. Dr. J. Raymond Cope, minister from 1942 to 1946, was active in many civic affairs, and a special lecturer in philosophy at the University of Utah. Largely through his influence, during World War II, a government-sponsored day nursery school for the children of mothers engaged in war work was conducted in the church. The congregation has continued in the postwar period regularly to send clothing to Europe through the Unitarian Service Committee.

The present minister, the Reverend Edwin H. Wilson, is chairman of the Council for Civic Unity, an organization devoted to the improvement of race relations, and editor of "*The Humanist*" a quarterly magazine of the American Humanist Association with a nation-wide circulation. The congregation conducts a church school on Sundays at 9:45 for all ages from the nursery class to an adult class. Services of the Society are held at 11:00 A.M. from September to June. Seven boy and girl scouting groups were housed and sponsored by the church in the year 1947-1948. Other group activities include the Eliot Club, for high school and early college age; the Channing Club, for college students; a Laymen's League; a day and an evening Women's Alliance; the Emerson Club, for married couples and older young people. A Sunday evening Forum is conducted from late October to early May. Early in each year the Community School offers a series of lectures for those who wish to carry on connected study in philosophy, religion or psychology under qualified instruction, with tuition charged. Book Review series are arranged from time to time.

The distinguishing factor in the Unitarian religion is its principle of the free mind. No formal creed is imposed on its members but each is free to develop his faith according to reason and conscience and the church is operated to stimulate and encourage that growth. There is constant encouragement to members to justify their free faith by a life of service. Currently the local congregation is supporting Unitarian Advance, a movement rallying behind the following principles:

1. Individual freedom of belief.
2. Discipleship to advancing truth.
3. The democratic process in human relations.
4. Universal brotherhood, undivided by nation, race or creed.
5. Allegiance to the cause of a United World Community.

The membership of the First Unitarian Society of Salt Lake City is 325.

OTHER PROTESTANT CHURCHES IN UTAH

In the last twelve to fifteen years, some six or eight of the newer and smaller denominations have developed small churches in various parts of the state. While none of these has responded to the request for information about their history or work it is probably fair to assume that their combined membership would be several hundred. For the most part, the above churches do not cooperate with the larger denominations, seeming to prefer to carry on their work with a good deal of independence. While entitled to be called Protestant Christian, each one seems to have a more or less individualistic program.

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